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*To the Proprietors of the Belfast Magazine.*

"Alas! for poor Erin, that some are still  
seen,  
Who would dye the grass red, in their  
hatred for green!"

WHILE increased liberality of  
sentiment towards Catholics  
affords pleasure to the Philanthro-  
pist, and to the Patriot; and while  
the syren tongue of Hope flatters  
with the expectation, that

"Prone to the dust, oppression shall be  
hurl'd,  
Her name, her nature, wither'd from the  
world;"

it is cause of regret, that the annual  
exhibition of Orangemen has been  
permitted to take place this year.

Ireland has been emphatically cal-  
led, a "heap of uncementing sand."  
The pompous display of *Orange loyal-  
ty* is well calculated to weaken the  
bond of union between Irishmen;  
it irritates the people\*, and makes  
the breach still wider between Cath-  
olics and Protestants. It makes  
enemies of those,

..... "Who had else,  
Like kindred drops, been mingled into one;"

and, by creating a bitter, malignant  
disposition, causes those who would  
otherwise be good neighbours, to  
have an annual fit of animosity.  
Few persons possess that equanimity  
of mind, forgiving disposition, and  
philosophical composure, which would  
enable them to look on Orange pro-

cessions with that degree of coolness  
which Mark Devlin, in his excellent  
speech at the County Antrim Catho-  
lic meeting, recommends, when he  
entreats his Catholic brethren not to  
view the Orange banners "with in-  
dignation, but with noble Christian  
charity."

Much has been said about the  
annual procession of Orangemen  
being useful in keeping up Protes-  
tantism: but Protestantism is at a  
very low ebb, if it once a year re-  
quire the aid of some orange and  
purple flowers, and ribbons, some  
irritating party tunes, a procession  
of the least respectable part of the  
community in the morning, and  
drunkenness in the evening, to sup-  
port it. Political reasons, not theo-  
logical, influence men to become  
Orange. If strengthening Protes-  
tantism were their object, they  
would find their cause much better  
supported by the persons who\* were  
active in promoting signatures to the  
petition in favour of Catholic eman-  
cipation. These persons, conceiving  
the Catholics oppressed, joined in  
petitioning for their emancipation;  
the Catholics, in return for the pa-  
triotic support of the Protestants,  
nobly determine to petition for uni-  
versal liberty of conscience, and a  
repeal of all civil and religious dis-  
abilities. Thus, by a mutual inter-  
change of good offices, and by mak-  
ing theology an individual, not a  
political affair, they promote har-  
mony and peace.

I was very much pleased to ob-  
serve, that the intolerant spirit of  
the Orange party is less prevalent  
this year, than at some former pe-  
riods. Notwithstanding the various  
means used by *loyal* Grand Masters,  
District Masters, and their obse-  
quious Secretaries, to make all  
Orangemen parade this day, even,  
as it was said, by fining those who  
absented themselves, they were not

\* During the time I am writing, (July  
13th,) even at the late hour of half-past  
eleven o'clock, P.M., some of the Orange-  
men, not content with insulting their  
peaceable neighbours during the course of  
the day, are now, inspired by whiskey,  
going through the streets, and the yeo-  
manry band playing some of their detest-  
able party tunes, to the great annoyance  
of all who wish to see poor Ireland "hap-  
py and free."

able to muster their usual numbers; the few they were able to collect, were mostly composed of old men and children; there were also a number of girls, who, laying aside that delicacy and unobtrusive modesty which should peculiarly characterise their sex, walked in the procession. Another year, liberal policy may so far prevail, as to reduce them to even a smaller procession.

PORCIA.

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*For the Belfast Monthly Magazine.*

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#### ON GHOSTS.

THE present age has been remarkable for the decline of superstition; and it is pretty generally acknowledged that good-sense is gaining ground; yet many remnants of superstition still linger amongst us, owing not a little to the dread that prevails over many, of being called *atheists*, or *deists*; names which are usually plentifully bestowed on such as oppose common errors, however ridiculous, which have become almost as firm as a creed, from the length of time mankind have believed them.

A second cause of the slow progress of knowledge, which has considerable weight with society, is, that some persons whose general information on most subjects, is far above the mass of mankind, have not emancipated themselves from erroneous opinions, which were doubtless formed in infancy, by their parents or nurses. Opinions formed in early life often take the firmest root; so much so, that all the powers of reason have been often found insufficient to eradicate them.

Among the superstitious relics remaining, we may fairly rank the belief in Ghosts, although few of late years have made much noise in

the world; those of Hammersmith and Stamford have been the chief. And both, though now consigned to oblivion, in their day bid fair to rival the hero of Cock lane.

It is not a little surprising, that, in all the stories on record, concerning spectres, we never hear a reasonable cause assigned for their appearance, if we except a few, who we are told came to disclose where they had hid their money; doubtless, wishing to have their penny a *turning*. To the appearance of these ghosts few of us, perhaps, would have any objection; but the far greatest part, if we credit the stories handed down to us, appeared with very different views, mostly, merely, with seeming intention to frighten people: commonly some pious old woman, who knew nothing concerning them, till they appeared, uttering a *hollow noise*, and perhaps all bloody, with their throats cut from ear to ear—"Grinning horribly a ghastly smile."

Midnight, agreeably to every information, is the chief time that spirits make their appearance; yet a few are recorded who were so bold as to appear in day light; but if spirits appear at night, though we do not learn that they carry either candle, torch, or taper, the place is said to be highly illuminated: if a candle is burning it is said to burn blue, which has ever been considered a *sure* sign of a spirit being near.

Most animals, particularly dogs, are said to be endowed with the faculty of seeing spirits, often before they are perceived by human eyes; on those occasions they are said to be much agitated by fear, hiding themselves as much as possible. Miles G. Lewis, alias Monk Ghost Lewis, who, it is presumed, knows more about those affairs than any person now alive, takes notice of the